

river, near Ilmumbore, tyrannizes very much over travellers by taking more than double the rates laid down by Government. It is further rather than suffer inconvenience, pay whatever he demands; and no one makes

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE
CENTRAL PROVINCES,

Received from the 1st to the 7th of October, 1869.

The *Naiyar Akbar* of the 23rd of September, in noticing the arrival of the Prince of Abyssinia at Lucknow, says, "Oh, Holy God! He was born in Abyssinia; fate brings him to Lucknow: that was the beginning, and this is the end; someone gets the country, while someone else is disappointed."

This paper alludes to the notice issued by the Committee of enquiry into educational matters, intimating that they will be happy of an interview with any European or Hindoostanee gentlemen who are interested in the education of Mussulmans, and who can impart any information on the subject.

The old story is reprinted about the people of Rajpootana generally proceeding to Ajmere for relief, and when they find that the English authorities expect them to work, and earn the said relief, they return disappointed. It is added, that these people want the Government to feed them for nothing.

The *Karnama Hind* of the 27th of September does not require special notice.

The *Sholator* of the 28th of September complains that the Native in charge of the "Ghat tax collections on the Jumna

river, near Humeerpore, tyrannizes very much over travellers, by taking more than double the rates laid down by Government. It is further said, that travellers, rather than suffer inconvenience, pay whatever he demands; and no one makes this known to Government on account of the expenses attending any recourse to legal measures. The official complained of is said to be placed there by the toll contractor, and the editor declares that he has brought the matter forward with a view to the public benefit.

The *Nusseem Jounpore* of the 28th of September, the *Ukmilool Ukhbar* of the 29th, and the *Malwa Ukhbar* of the same date, do not require special notice.

The *Unjumun Hind* of the 25th of September says, that the Governor-General desires that Native doctors for the vaccination of children shall be appointed; so that they—the children—may be saved from death by small-pox. Rs. 8,859 have been sanctioned for this purpose temporarily; but as a permanent measure, Rs. 2,725 will be allowed.

A correspondent of this paper writing from "Mozuffurghur," and alluding to the scarcity of grain, grass, &c., says that the severe effects of famine are not only felt by human beings, but the beasts of the field begin to taste them: that is, these poor animals were from the first in affliction, owing to the scarcity of forage; "but now," he says, "the order has been passed to reduce the quantity of food of the cavalry horses by one seer of gram, in consequence of which they are daily becoming lean and thin."

The *Kaleid Ummed* of the 25th of September does not call for special notice.

The *Qudh Ukhbar* of the 28th of September, under the heading "Pay," publishes what is said to be from a friend at a place called "Dostpore," concerning the strange practices of the Revenue Department. The Manager of this Department in the Fyzabad District, is said to send up the pay list with

the pay of each servant in the department, to the "Dostpora Zillah;" "but receipts for this pay have not come in for the last fifteen months, while the just dues of each one are interfered with every month: it is not known on what security the Officer in charge of the Treasury sends the pay, as receipts are not granted." The writer proceeds to say that it is the custom in Oudh for receipts to be duly sent to the Treasury Officers, and by neglecting to send them in each month, servants are deprived of their rights; as, if a man is in receipt of Rs. 15 per month, and that sum is passed to his name, what is the reason he receives less? He concludes by saying that the poor are ruined by this, and expresses a hope, that something will be done to remedy it.

Allusion is made to the Rao Sahib of Serowlee, who is said to have made an application to Government, through the Governor-General's Agent, to take over the management of his country upon certain conditions specified in the letter. The Government has, it is said, refused this request; but made other conditions, which the Rao Sahib declined. "And thus," adds the writer, "up to this day an argument is going on. Let us see what will be the result; but, by the way things are managed in this State, it does not appear as if it will be made over to the Government, because the servants of this State, who are responsible for the way in which its affairs are carried on, are anxious that the Political Agent should not let them appear in the business. At the same time they are sending letters; and secretly they act with the Maharao Sahib, as they think he wishes them to do." The writer says that it appears to him that, instead of allowing such imperfect management, a feeling of bitterness may spring up between the Government and this Chief.

A story is told of a petition having been presented at the Bhawalpore Agency by one Abdul Shakur, setting forth that his wife, having been drugged by two persons named Amed Buksh and Mahomed Buksh, who led him to believe her dead

and looking upon it as the will of God, he buried her, and bore his bereavement with patience. But that, after the body had been buried, the two persons above mentioned dug up the body of the woman, who was not really dead; and the result was that he, the husband, saw her walking about the streets. He became confused; but at length discovered the real state of things, and claimed the woman back from them: but, although they did not deny the facts of the case, they put off the restoration of the woman from day to day, and he now claims justice at the hands of the Political Agent.

It is said that a Mahomedan *Fakir*, who was found lying on the road at Saharunpore, had been without food for three days, and soon died. When his body was searched, three hundred rupees in silver and copper coin were found upon him, all of which was taken possession of by the authorities; and it is rumoured, that beggars will in future be subjected to a search, and whatever money is found upon them will be devoted to the charity-houses.

Allusion is made to artillery and cavalry horses. The writer says, that formerly it was ruled by the Military Department that no horses were to be turned out of the artillery and cavalry, but that this order has been set aside, and now no horses unfit for work are to remain, but to be at once rejected and sold. The editor considers it a great piece of injustice and hardship towards the poor beasts, who have worked all their lives for the Government, that, when sickness or infirmity come on, they are to be cast out, and sold for a few *cowries*. "It is clear," he says, "that the poor animals are put into carts, and hardly-treated by their purchasers; moreover, they are ill-fed, and at length probably fall down and die on the road." The writer thinks it worthy of notice, that so long as they possessed strength and beauty they were well cared for; and he further says that, considering the services they have rendered the Government in times of war, they deserve a better fate in their old age. He concludes by

suggesting that they be pensioned off, so that they may end their days in ease and comfort, "and pray for the welfare of the Government." He says that this rule should not apply only to horses, but to all animals in the Government service; "as the King of Kings has, for the benefit of all creation, given to kings the right to rule over all, and not mankind only." And he thinks it not unlikely that a Government so just will look to these poor animals also.

The *Nujm-ool Ukhbar* of the 29th of September publishes a long article entitled "Education in Oudh," the arrangements for which the writer mentions in terms of high praise; saying that "in very few parts of Hind is there any that has met with so much encouragement, and promotion." The Chief Commissioner and District Officers are represented as most anxious for the success of this department; and the Directors and Inspectors are experienced men, "well educated, and most fitted for a country where in time there will be required the first educated men of the land." The writer goes on to say that they are well acquainted with the condition of the people, and that it is not their habit or custom "to carry on the work of educating a *crore* of people while they sit under the clouds of the Himalayas." He further publishes a statement showing the progress of education in the province during the last five years, which is considered very satisfactory. (The article reads like an educational report). It is recommended that the Normal School should have an European Master on a liberal salary; and this, it is thought, will prove highly beneficial to the spread of education. Mr. Headford's (Handford?) opinions are quoted concerning the colleges and schools of the province, &c., &c. It is said that the people, generally, approve of district schools, but that the students get away from school and go to their fields, &c., &c. The writer concludes by giving his opinion that the Educational Department of Oudh is founded on the firmest basis, and that advancement is being gradually made; further, that "as soon as the

Talookdars] become wealthy, and the railway is established and at work in their districts, the prosperity of the system will greatly increase," &c., &c.

The *Bhiddia Bilass* of the 18th of September does not call for special notice.

The *Oordoo Muir Gazette* of the 30th of September—in noticing that the Maharajah of Gwalior has lately visited Bindra-bund for the purpose of paying his respects to his "Gooroo," Ghirdarree Dass Bhurncharree, with whom he is said to have left fifty thousand rupees as a present—says that the *Rohilkund Ukhbar* remarks that thousands of people might have been fed upon this sum, had it been given towards the Famine Relief Fund.

The *Moofeed-ool-Anam* of the 30th of September, and the *Dubdubba Sekundree* of the 27th, do not require particular notice.

The *Educational Gazette* of the 30th of September publishes an article headed "Progress in Agriculture;" which is to the effect that in England the progress made in this respect is very great, and is spreading or increasing; and that this subject receives great attention especially from the Secretary of State. It is further said that he has satisfied himself that the scarcity of grain is owing to the increase of cotton-cultivation; it has therefore been ordered that an increased tax of Rs. 5 per beegah be levied. The writer adds, that this is a most just order, and augurs great care and thought for the future; as, generally speaking, the cultivators have diminished their grain sowings, and their best land is taken up with cotton to a great extent.

The Rajah of Rewan is, it is said, anxious to obtain the addition of two guns to the salute he is entitled to, in like manner as they have been granted to the Maharajah of Jey-pore; and to obtain these additional honours, he, the Rajah, is said to have sent a clever Dewan to Simla. The writer adds, that he is not aware of the grounds upon which the

Rajah claims this; but that the Maharajah of Jeypore is well and truly deserving of it, and has made the best possible arrangements in his territories to counteract the effects of the famine. He continues—"and now, recently, a special committee of Allahabad has been appointed in Jeypore itself, and we feel sure that it will be all that is required for the State in general; and from it a subscription fund will be sent in for the relief of the famine-stricken. How different is it in Bundelkhund! Instead of all this good work, we hear of nothing but complaints that thousands of people are wandering about in a hungry state, and at last go into British territory. It appears from Native papers that the Rajah Sahib of Meh-yur has done well in this respect; very few of his people have left his country in distress: and we think it a pity that up to this nothing has been heard of a reward to him for all this good work, which should not go unrewarded. We feel sure that our Government, which is a provident one, will not allow it to be so."

Referring to the published Report on the Province of Oudh from 1868 to 1869, it is said to be a very pleasing one. "The Natives in general prefer sacrificing their wisdom to their bodily health; and they dispense with the former for the sake of the latter. They dislike sanitary laws and rules. They have spoilt all the water in Lucknow. They do not wish their children to be vaccinated: if a child survive an attack of small-pox, they send it to the *madrasan* (school); otherwise, let matters remain as they are. They petition Government for district schools; some 250 men, attend daily at the *ajajibgurh* (institute); dacoities and the murder of female children among the Rajpoots, are decreasing," &c. The writer further asserts that a great number of men have gone to a place, "Deemraree," from fear of the census; "as these foolish people became alarmed, and spread a rumour abroad that it was the intention of Government to sieze women for the European soldiers. It is also said that many of the Talookdars have received copies of that paper in which there was a proclamation from the Em-

peror of Russia about joining Feroze Shah, and combining to turn out the English from Hindoostan; which papers were at once sent to the officers of districts, and it was then discovered that they were fraudulent productions." It is added that, "though the police could not detect the printers and publishers of these papers, it is clear that they originated in Lucknow."

Under the heading "Abridgement," the editor remarks that orders have been received from the Government of India that the pensions allowed by Government to students should be reduced; and accordingly, some sixty-two rupees will be reduced in the Agra College, and the same reduction will be made in the Government Schools. At which the editor writes, "*Subhan Allah!* this gift, and then this sweeping stroke of the pen! By this order it would appear that a reduction will be made in every department, but, to our thinking, it would have been well to keep the Educational Department out of the list, because this item is not for the wages of anyone, but entirely as a reward, by which the foundation of the good work will be strengthened."

The writer concludes by giving it as his opinion that other departments are so open to reduction, that if their names and all signs of them were obliterated no harm would result.

The *Julwatoor*, of the 30th of September, draws attention to the evil results of adulterating *ghee* to such an extent that sickness is caused by it.

Alluding to the fine and imprisonment of the Prince of Nepal, it is said that the Lieutenant-Governor has had mercy upon him, and that he will remain for one year at Chunar, under strict *surveillance*.

The following is printed under the heading "Bundelkhund:"—
"A zemindar wished to give a bribe to an officer of the Revenue Department, and requested a *khidmutgar* to make his

wishes known. The *khidmutgar* consulted with another servant, and soon reported to the zamindar that he had arranged matters, and that the *Mem Sahib* (gentleman's wife) would inform the *Sahib* of it. The zamindar accepting this as truth, in the dusk of evening carried a bag of money to the place; and meanwhile, a rather good-looking accomplice, having shaved his beard, dressed himself in the lady's apparel and sat down behind a *chik* to receive the zamindar, while the others stood outside, and gave notice that he, the zamindar, was present. The bag of money was given to the supposed lady, who promised to tell the officer. But one of the peons, who had overheard the whole proceedings, stepped quickly forward, and siezing the party, called out "thief!" and the officer, hearing the noise, found out the whole thing, and sent all concerned up to the Magistrate; the result being three years imprisonment for the *khidmutgar*, and a fine of Rs. 300 on the zamindar, with imprisonment also." The editor recommends that the peon who captured these bad characters should get Rs. 100 reward out of the fine.

The *Gwalior Gazette* of the 20th of September, the *Abhayat Hind* of the 1st of October, and the *Oordoo Delhi Gazette* of the 2nd of October, do not require special notice.

The *Noor-ool Ubsar* of the 1st of October, in noticing the plan resorted to in France of bringing the lands along the railway lines into cultivation for fruit trees, recommends that the waste land along the line of the East India Railway should be planted with fruit trees; as, he says, the produce of the trees could be easily sold at the different stations, and the speculation would be profitable.

The *Punjabee Ukhbar* of the 1st of October alludes to the European Brahmin who was lately a "Captain Sahib" in the service.

The *Allygurh Institute Gazette*, publishes an article headed, "Why do the people call Hindoostanees cheats and impos-

tors?" The writer says that foreigners have formed their opinions by chance, to the effect that the soil of Hindoostan is favourable to the production of imposition and fraud, which are found more abundant than elsewhere; and that treachery and vice are considered virtues in this part of the world. He goes on to say that, "we ought to enquire whether this impression is true or false; and if the latter, trace it to the original source whence it sprung. Everybody knows that Hindoostanees do not travel much in foreign countries; but many foreigners enter Hindoostan, and after amassing considerable wealth by trading, they return to their own countries. It is customary for a man who proceeds to a foreign country on a trading expedition, to have acquaintance with the Natives of that country chiefly amongst the trading community, and from their experience of these men they judge the whole masses; without really understanding anything the matter condemning them. Carefulness and sobriety on the part of Hindoostanees, are construed into fraud and imposition; although the same sharpness in business matters is to be found in all members of the same class in all nations." The writer goes on to say that this alertness in business is not confined to Hindoostanees only; and he condemns the plan of forming an opinion of a people by the experiences gained among only a small portion of the population. He further thinks that Europeans in power—those, in fact, who occupy the place of rulers, and who have no transactions with the common people—complain in the same way, "and, thinking Hindoostanees treacherous and impostors, always look upon them with scorn and disdain; placing no reliance on the opinion of a Native, or, if they have any reliance at all, it is only on those who are wealthy and men of rank. Enough; if in regard to them this be said, to what can the ideas of the European officers on this point be attributed? The cause is this: the poor have no access to European officers, and the latter do not reflect that in a strange country they ought to become conversant with the condition, habits, and characters

of the people they rule over. If they mix with the Natives at all, it is only with those few who have the reputation of being wealthy and respectable men. For instance, in the affairs of the country when they do not quite understand a subject thoroughly, or when they require information of any kind, they only consult those whom they consider most respectable, and who have more ready access to them; the consequence is, that generally they hear only a one-sided story, told perhaps by a zemindar, who, whatever the officer may think of him and his opinions, makes out the people to be rebelliously disposed, and impresses upon the mind of his hearer that they are always so, and that their complaints are groundless: while the work which goes before the officer in Court, concerning disputes between landlords and cultivators, &c., &c., is not without its fraud and deceit." He goes on to say, that those are approved of who have access to the authorities, who, from self-interested motives slander others, and thus display their firm friendship. For instance, when they make these assertions, the officer, in a state of astonishment, says, "up to this, I was not aware that such is the case, but now I know that all are treacherous." They reply, "yes, *Huzoor*, all are so;" and because the officer considers their opinions worthy of reliance, the idea becomes fixed in his mind that all Hindoostanees are treacherous. Again, those who have access to Civil officers, and are acquainted with the rules and regulations, make themselves the medium in confusing cases with their fraud and deceit. And with such ideas, they teach those who have cases in Court what to say, and then make them out to be deceitful. "Enough; the idea that all Hindoostanees are treacherous, is founded entirely on the fact that Europeans in power are not acquainted with the real truths of a case, and the affairs of thousands of people depend upon the statements of these two or four persons. And, although these people who have access to the authorities are all self-interested, in whose opinions no confidence can be placed, those who appear commoners are, in reality, good men, and do not even get near

the authorities: nor do they, the authorities, know their value, because they have no business which gives them the opportunity of going near the authorities; while, on the other hand, they are not allowed to approach lest it might be said there was a reason for the visit," &c., &c. The writer concludes as follows:—"And if gentlemen of rank would mix with the people of this country in general, and, making themselves for the time Hindoostanees, look into all the affairs of the country, and see for themselves, they would certainly not pronounce all Hindoostanees treacherous. But it ought to be ascertained why these few *kuzoor ras-log* (favoured ones), with an eye to their own interests, are ready to speak evil of their countrymen. The reason is this—and, as a Native, I recommend it with all respect to the public—that there is very little feeling of sympathy in Hindoostan amongst our countrymen; self-interest is the paramount feeling with all. And even now, among their countrymen Hindoostanees have not acquired liberal ideas or habits; there is more of it perceptible than there was formerly, and by degrees, through the kind aid of the Government education, matters in this respect will improve greatly. Enough; if Hindoostanees take an interest in education, it will, in a very short time, free them from this reproach."

The *Meerut Gazette* of the 2nd of October, and the *Social Science Congress* of the 1st, do not require particular notice.

The *Koh-i-Noor* of the 2nd of October, publishes the following, under the heading "Ulwur:"—"The Maharajah has now-a-days confiscated all the *jagheers* belonging to the different *munders* and charity-houses; in consequence of which all the *Poojaries*, *Baishnavis*, and *Fakirs*, who from many generations depended upon these for a livelihood, are wandering about in a wretched plight." The newswriter adds, that there is no apparent reason for these confiscations, as the *jagheerdars* have not committed any fault, nor has any extra expense fallen upon the State to compel the measure.

The *Benares Gazette* of the 4th October, the *Khair Khwah Punjab* of the first week of October, the *Moosfeed Am* of the 1st, the *Unjumun Hind* of the 2nd, and the *Lawrence Gazette* of the 4th, do not require special notice.

The *Murdhurmint* of the 20th of September notices that the Resident at Hyderabad and Sir Salar Jung have resolved to establish a Court of Small Causes, and that a Government Press will be added to the improvements there.

The *Benares Ukhbar* of the 30th of September complains of the police, and the way in which they oppress people. The writer says that, notwithstanding all the troubles attending any instance of loyalty to Government, the poor people will not give it up: (alluding apparently to some information contained in his paper some time ago, and which would seem to have told against him) he goes on to say:—"In this city of Benares there are *maths* (convents) belonging to *dandis* (Hindoo mendicants), which convents are gifts of generous, liberal men. But the mendicants are now either mortgaging or selling the convents, which they have no right to do; and the authorities do not institute any enquiry into the matter. This is called 'good work,' 'being true to one's salt,' &c. Many a *dharmasala*, and such like place, has been 'eaten up' in this way by bad characters; but our Magistrates and Collectors make no enquiry: they eat the wages of Government, and call for proofs from the editor of a paper; which is unjust, because the editor is in fear of his life. Up to this, we have not heard of any enquiry having been made, or of a report being sent up to Government," &c., &c.

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	<i>Naiyar Akber Ukhbar</i> , ...	Bijnour, ...	Sept.	23rd	Oct.	1st
2	<i>Karnama Hind</i> , ...	Lucknow, ...	"	27th	"	1st
3	<i>Sholator</i> , ...	Cawnpore, ...	"	28th	"	1st
4	<i>Nusseem Jounpoor</i> , ...	Jounpoor, ...	"	28th	"	1st
5	<i>Ukmil-ool Ukhbar</i> , ...	Delhi, ...	"	29th	"	1st
6	<i>Malwa Ukhbar</i> , ...	Indore, ...	"	29th	"	5th
7	<i>Unjumun Hind</i> , ...	Lucknow, ...	"	25th	"	2nd
8	<i>Kaleid Umed</i> , ...	Lahore, ...	"	25th	"	2nd
9	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	"	28th	"	2nd
10	<i>Nujm-ool Ukhbar</i> , ...	Meerut, ...	"	29th	"	2nd
11	<i>Bhiddia Bilass</i> , ...	Jummoo, ...	"	18th	"	4th
12	<i>Oordoo Muir Gazette</i> , ...	Moozuffernuggur, ...	"	30th	"	4th
13	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	"	30th	"	4th
14	<i>Dubdubba Sekundree</i> , ...	Rampore, ...	"	28th	"	5th
15	<i>Educational Gazette</i> , ...	Agra, ...	"	30th	"	5th
16	<i>Julwator</i> , ...	Meerut, ...	"	30th	"	5th
17	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	26th	"	7th
18	<i>Abhaiyat Hind</i> , ...	Agra, ...	Oct.	1st	"	2nd
19	<i>Oordoo Delhi Gazette</i> , ...	Ditto, ...	"	2nd	"	2nd
20	<i>Noor-ool Ubsar</i> , ...	Allahabad, ...	"	1st	"	4th
21	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	"	1st	"	4th
22	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	"	1st	"	4th
23	<i>Meerut Gazette</i> , ...	Meerut, ...	"	2nd	"	4th
24	<i>Social Science Congress</i> , ...	Jeypore, ...	"	1st	"	5th
25	<i>Koh-i-Noor</i> , ...	Lahore, ...	"	2nd	"	5th
26	<i>Benares Gazette</i> , ...	Benares, ...	"	4th	"	5th
27	<i>Khair Khwah Punjab</i> , ...	Goojranwalla, ...	"	1st week	"	5th
28	<i>Moofeed-ool Anam</i> , ...	Agra, ...	"	1st	"	7th
29	<i>Unjumun Hind</i> , ...	Lucknow, ...	"	2nd	"	7th
30	<i>Lawrence Gazette</i> , ...	Meerut, ...	"	4th	"	7th
31	<i>Murdharmint</i> , ...	Joudhpore, ...	Sept.	20th	"	1st
32	<i>Benares Ukhbar</i> , ...	Benares, ...	"	30th	"	4th

(True translation),

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :

The 16th October, 1869. }

Upper India.